endeavouring to rebuild India, even if it does not go far enough for our extremists—it is not free to do so at present, even if it would.

The trouble is that we dare to think that the destinies of a sub-continent can be controlled by a small number of Englishmen in Parliament. But how many Englishmen have any clear idea of what India is like? How many have met Indians and discussed problems with them in a comradely way? If Parliament is to be concerned with the affairs of India, which Indians strongly resent, at least one would expect that some Indians would be in Parliament, but, with the exception of Dadabhai Naoroji at one time and another Parsee and the Communist Saklatvala and Lord Sinha, this has not been the case. Though we have had this long and for us profitable connection with India, how many of our school-children are taught to love or respect this wonderful country? I have met very few Englishmen who have not a fantastic conception of India, and on the whole the general ignorance of India in England is as deplorable as it is surprising. It is good to find that to-day the undergraduates of Oxford and Cambridge are increasingly trying to understand India and to meet the Indian students. The days when the men of Trinity cried out "Balliol! Balliol! Bring out your black men!" have gone for ever. But Indians still have difficulty sometimes in obtaining lodgings in London and experience the force of colour prejudice. The large population of Indians in England have little opportunity of meeting the best types of Englishmen, and often live desperately lonely lives.

For reasons which will be manifest to the readers of this book, Indians may often seem suspicious and touchy, but the growth of natural friendship between the two races must be brought about, free on the English side of any trace of condescension or self-consciousness. Indians in England must regard themselves as unofficial ambassadors. Trade union